

# Stream of Yogic Practice

**Kālacakra Tantra** (Circa 10<sup>th</sup> – 11<sup>th</sup> C.) ↔ **Hevajra Tantra & Yoginī Tantras** (Circa 10<sup>th</sup> C.)



**Vimalaprabhā** – *Canonical Śāstra* (Circa 11<sup>th</sup> C.)



**Sekoddeśa** – *Root Yogic Summary* (Circa 11<sup>th</sup> C.)



**Sekoddeśaṭīkā** – *Esoteric Yogic Commentary* (Circa 11<sup>th</sup> C.)



**Amṛtasiddhi** (Circa 11<sup>th</sup> C.)<sup>1</sup>

<sup>1</sup> *Buddhist Monastic Collapse in India (Circa 1193–1230). Destruction of Nālandā and other Mahāvihāras by Turkic invaders marks the rapid decline of organised Indian Buddhism. Surviving yogic teachings migrate into Nāth, Śākta, and Himalayan traditions.*



**Dattātreyayogaśāstra** (Circa 11<sup>th</sup> – 12<sup>th</sup> C.)

**Amṛtasiddhimūla** (Circa. 12<sup>th</sup> - 13<sup>th</sup> C.)



**Gorakṣaśataka** – *First structured Nāth Haṭha Manual* (Circa. 12<sup>th</sup> - 13<sup>th</sup> C.)<sup>2</sup>

<sup>2</sup> *The Gorakṣaśataka preserves and reworks many verses and core practices first codified in the Amṛtasiddhi, including the triad of mahāmudrā, mahābandha, and mahāvedha, prāṇāyāma with bandhas, śakticālanam (via Sarasvatī), and the doctrine of bindu preservation. Despite their distinct affiliations (Nāth vs. Vajrayāna), both texts share technical sequences, metaphorical language, and a nearly identical framework of yogic attainment—often in parallel phrasing. These borrowings illustrate the early transmission of Haṭha techniques from Buddhist to Nāth contexts in the 11th–13th centuries. For full parallels, see Mallinson & Szántó.*



**Yogabījam of Gorakṣanātha** (Circa 13<sup>th</sup> – 14<sup>th</sup> C.) *Doctrinal synthesis*



**Amaraughaprabodha** (Circa 13<sup>th</sup> – 14<sup>th</sup> C.) *Technical summary*



**Vivekamārtaṇḍa** (Circa 13<sup>th</sup> – 14<sup>th</sup> C.) *Nāda yoga emphasis.*



**Siddhasiddhāntapaddhati** (Circa 13<sup>th</sup> – 14<sup>th</sup> C.) *Nāth cosmological metaphysics*



**Amaraughasāsana** (Circa 14<sup>th</sup> C.) *Companion to Amaraughaprabodha*



**Gorakh-Bānī**<sup>3</sup>

<sup>3</sup> *Although traditionally attributed to Gorakṣanātha (12<sup>th</sup> C.), the language and metre of most extant versions suggest a later oral and manuscript crystallisation (typically 14<sup>th</sup>–15<sup>th</sup> C.), and possibly even later in some cases. Vernacular, non-Sanskritic mystical verses (saṁdhā-bhāṣā).*



**Haṭhapradīpikā** (Circa 15<sup>th</sup> C.) *Final Haṭha synthesis.*